

REHEARSAL.

1. The Tryal of Skill the *Observer* proposes betwixt him and the *Rehearsal*.
2. A Rule to know when the *Observer* thinks he has the *Best* or *Worst* of the *Argument*. With an *Answer* to his *Story* about the *Hoy*.
3. Of *Appeals* to the *People*. Honour as much a *Due*-as *Tribute*. And of the same *Consequence* as to the *Government* of the *World*.
4. The *Observer* is for *Levelling*. And makes no more of an *Admiral* than of his *Country-man Roger*.
5. The same *Humor* in the *Greek* and *Roman Common Wealths*. Whence their *Custom* of *Destroying* their *Deliverers*.
6. Our *Whiggs* the Same.
7. When the *Greeks* and *Romans* turn'd *Christian*, they Alter'd their *Notions* of *Government*.
8. But not the *Whiggs*. Because they are not *Christian* yet. How they *Treat* their *Benefactors* who *Raise* them up.

SATURDAY, April 5. 1707.

(1.) *Country-man*. I Forgot to tell you last time, *Master*, the Occasion upon which the *Observer* of the 19th past, Vol. 6. N. 5. Promis'd to give you all the fair Play in the World; and not to give you one ill Word; And to begin (says he) I will Desire his Opinion of two Courts Martial, whereof Sir THOMAS DILKS was President. In one of them, he says, a *Hoy* that was taken by the Enemy was Adjudg'd to be lost by the Ignorance or Neglect of the *Master*. In the other; he says, two *Tin Ships* that were taken at the same time, and under the same Convoy, were Adjudg'd to be lost by *Stress* of *Weather*. Then he adds, Now the reconciling of these two Courts Martial, is what is desir'd of you (whom he calls Mr. *Advocate*) only for a Tryal of skill betwixt you and the *Observer*.

(2.) *Rehearsal*. Here he thought he had Clinch'd the *Nail*, and had me *Fast*. Therefore he is so wondrous Good-Humour'd, and will not give me one Ill-Word! Where observe, That Mr. *Tutchin* never gives Ill words when he thinks he has the Better of the *Lay*. And then how often he thinks himself in the Right may be seen by his *Papers*.

But now as to the *Trial* of Skill he Proposes betwixt him and me upon this Occasion, let him keep his Complaisance, and I will give him an Answer.

First, I never heard a Tittle of this Matter before. And from the many *Stories* told by the *Observer* which I have Disprov'd, and shew'd to be far otherwise than as he Represented them, he will not in Modesty think I ought to take His Account without any *Vouchers*. And he Produces none at all in this Case.

In the next place, there is no Inconsistency that the *Hoy* might be lost through the Ignorance or Neglect of the *Master*; And yet that the two *Tin Ships* might have been lost through *Stress* of *Weather*, tho, at the same time and in the same Company. This depends upon *Circumstances*, which we must suppose Appear'd before the Court Martial.

(3.) But Thirdly, What have you or I to do, Mr. *Tutchin*, with Canvassing the Proceedings of any Court? If any man thinks himself Aggriev'd, the Law has Appointed Remedy, and to whom to Appeal. But for Private men to Arraign the Judgment of Courts, and the Actions of our Superiours, in Publick manner and in Print through the Nation, is Appealing to the People; which is Punishable by the Law, and not to be Endur'd in any Government.

This is what I have oft Admonish'd you of Mr. *Tutchin*, as Immoral, and a Breach of our Duty to our Superiours and the Government; and Consequently an Offence against God, who Ordain'd Government and Superiority among Mankind; And Requires our Subjection not only for Wrath but also for Conscience sake, and to give Honour to whom Honour is Due. So that it is the Command of God to give every man that Respect and Honour which is Due to their Quality or whatever Post they Bear in the Government. And then not Paying of this Honour is not only Ill Manners and want of Breeding (which by some is Reckon'd a Mark of Sanctity!) but it is Injustice and a Robbing them of their Due, as much as if we shou'd Refuse to Pay our Rent or our Tribute to whom they were Due; and wou'd be as much a Dissolving of all Order and Government out of the World.

(4.) But this is a thing of which you Mr. *Tutchin*, never had any Regard, nor have to this Day. It is never Taught in the Private Accademies. In this same *Observer* you say the *Admiral* is a Great Man aboard of his Ship, there he may Drub for Drubbing's sake; but a Shoar he is no more than my Country man Roger, a Common Person, under the Government of our Laws.

Country-m. What does he mean by under the Government of our Laws? Is not Admiral Dilks under the Governments of our Laws as much at Sea as on Land? Is ther not a Lord High Admiral and others Above him, to whom he is Accountable if he Perform not his Duty?

Rehearsl.

Rehears. Right, *Country-man*. But what the *Observer* meant was only that he was then, when *Aboard Ship*, out of the Reach of every Little Pragmatical *WHIGG* Mechanick, who shou'd be Chosen a Justice of the Peace in any Country Corporation, to send a Constable with his Warrant, and set an Admiral in the Stocks! O! This is Nuts to a Whigg Monkey! To Trample upon all Distinctions and Orders of Men, and to Level all with Mobb! What is an Admiral on Shoar? Says *Tutchin*, What Respect or Regard is to be Paid to him? No more then to my Roger, says he. O Brave We the People, the Original of Government!

(5.) This was the Constant Note of the Greeks and Romans, while under Popular Government; When they had been Deliver'd and Rescu'd out of the greatest Dangers, by the Heroical Atchievements of some Great General of their own; after the first *Hosannab's* and throwing up their Caps, Immediately an Itch arose in every little Tribune, and the meanest Plebeans, to have the Mumbling of this Great Man, and to make Themselves Greater than he, whose Shadow they Durst not have follow'd in a Day of Battle. And they Hung upon him, with the Weight of the People, till they had his Life. Unless they were Pleas'd sometimes, out of Great Grace and Favour, to Compound for Banishment and Confiscation. And he must be Thankful for that too! Very Few of their Deliverers Escap'd this Fate. And perhaps they Deserv'd it, for Preserving such Brutes, and the Government in their Hands. *Coriolanus* had given them their Just Deserts, and sav'd the World from the Plague of the Fourth Devouring Empire, if his Mother's Tears had not Persuaded him to make himself a Sacrifice to the Just Resentment of his Friends, in Favour of his Treacherous and Ingrateful *Country-men*; whom he had, more than once, Rescu'd out of the very Jaws of Destruction, by almost his own single Valour. And he was Absolutely above Covetousness, or making himself Rich; but was a strict Lover of Justice, and the Good of his Country: And therefor was the Nobler Prey for the Tribunes of the People to shew their Power upon; Who Call'd Mobb together, to Assert their Liberties; for who knew, but this Man who had not his Equal in Rome for Vertue or Merits, might some time or other, set up for himself! And there was no Security but in his Death. And he had too Great a Soul to submit to Ask his Life, from those whose Lives he had so often sav'd. But the Patricians, Interpos'd, and Prevail'd at last with their Sovereign Lord the People, to be Content with his Perpetual Banishment, which was Immediately put in Execution. And poor *Coriolanus* was forc'd to seek for shelter to *Tullius* the King of the *Volscians*, whose Armies he had before so oft Defeated. And he found a Noble and a Generous Reception from an Enemy Prince, who cou'd not be suffer'd to Live in his own Country, which he had sav'd from the Powerful Arms of that same Prince.

(6.) *Country-m.* But do you think our Whiggs have no more Gratitude in them, than these old Greeks and Romans? If any Body Serv'd them, and did their Business for them, and made them High when they were Low, surely they wou'd never Forget it, but be al-

ways Ready to Return one Good Turn for Another.

Rehears. Just as the others did. They are of the same Principles. They took their Pattern from these Greeks and Romans. And Quote them oftner than they do the Holy Scriptures. They will not let us take the Original of Government from God's Word. What has that to do with Government? But we must go to the Greeks and Romans, to know how Government Began; and what are the true Liberties and Properties of the People! There we have it in Abundance!

Country-m. But these Greeks and Romans were Heathens.

Rehears. Ay, *Country-man*, and our Whiggs are as Good Heathens as they. And when they turn Christians, as the former did, they will be of the same Mind that they were.

Country-m. What do you mean? *Master*. That then they will be Christians?

(7.) *Rehears.* I mean they will be of the same Mind as to Government too. For, as I told you before, these Greeks and Romans, as soon they became Christians, from Rank Common-Wealth Men, they turn'd to Monarchy; you hear no more from them, as not from St. Peter or St. Paul, who Taught them, of the Senate as a Co Ordinat Power with the King; All was then, submit your selves to the King, as Supreme, and unto Governors as sent by Him, not by the Senat, or the People. Ther is not a word of the Power of the People. Instead of that, they had Learn'd that all Power was from God, and was His Ordinance. They then first knew how the World, and how Mankind began. And from the same Sacred Oracles they Understood how Government began; and by whom it was Instituted. And the Divino Obligation of Submitting to it, under Pain of Rebelling against God. They quickly Unlearn'd their Old Foolish Heathen Notions of Government. They threw these off with their Heathenism. And became Absolute Jure Divino and Passive Obedience Men. But our Whiggs wou'd rather have them Heathens still. They Quote them, as to Government, when thy were Heathens; but not a Word after they became Christians! They were then Apostle-Ridden and Priest-Ridden! They had surrendred up their Understanding, and the Original Rights and Freedom of Mankind! They had forsaken the Green Boughs of Nature, and took up with the Dry Branches of Revelation!

(8.) *Country-m.* Marry, *Master*, I think our Whiggs are the worst Heathens, and the worst Christians of the Two. And they who Oblige and Serve them now, have no Reason to Expect better Returns from them, than the Old Greek and Roman Worthies found from those People they had serv'd so Faithfully.

Rehears. The Difference is not in People, or Nations, or Religion. The Principles as to Government is the Thing. Mobbs of all Religions and Countries are the Same. And whoever place the Foundation of Government in the People, the same things are to be Expected from them. The same Gratitude, the same Faithfulness, as we have Ever Seen! They must take all Means to make themselves Popular. And to hinder any others to be more so than themselves. And the Name of the People (which they can make use of when they Please) is with them a sufficient Discharge from all Obligations and Favours Receiv'd. He that is making his way to Popular Applause, knows no Man but Himself. Or him upon whose Shoulders he wou'd Mount. And then Kicks him Down too, as Scaffolding, of no longer Use.

ADVERTISEMENT.

In the last Rehearsal, p. 1. Col. 2. lin. 42. f. Means r. Meanes.